

TRANSCRIPTION

Must Remain in
Transcription Room

M 2290 cc' Thursday 8.23.73 Barn Lunch

^{CAPS}
Mr. Nyland;

(You know, these kind of meetings, the lunch, is of
a different kind of level compared to a lecture, or even
an exchange of questions and answers. I think the level of
this, this kind of get-together, is that you really express
your opinions about the different things that have happened
and in which perhaps you have tried to use Work as an answer
for whatever the condition ^{is} ~~was~~ that you were in. I don't
want to make it any kind of a lecture, and I don't want really
to talk too much. I would like to cooperate with whoever
wants to talk.

At the same time I have to say a few things every once
in-a-while, and also perhaps in the form of criticism, or
maybe as ^{Something} ~~something~~ that is my opinion, I would like to express *it*.

~~For instance~~

For instance about last evening, I think you all have
some kind of idea of what was taking place, and you have your

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own opinions and ^{your} impressions. It may be ^{worthwhile if you sometimes} ~~some times~~ worthwhile

to say what you actually felt about the meeting. I will say the same thing, ^{that is,} I will give ^{you} my impression. ~~xxx~~

Two things I would like to mention. One was too ~~le~~ lengthy a discussion in the beginning ~~y~~ about something that could have been settled ^{within} ~~in~~ five minutes. It had very little to do with Work itself. It had to do with a little bit of description of something [?] (that could be) and clarification of what one ought to do. But ~~o~~^ye should not spent so much ^{on it} time. And the going back and forth and exchanging, ~~a~~ just between a couple of people, you see, it is quite alright if that kind of a subject can be discussed with ten other people who give ~~thier~~ ^{was} opinion. So, that ~~what~~ my impression of it. That was one. ~~(The second one)~~

The second one ^g did not suffer from that at all. ^{we} got a good resume ^g of what people would consider the physical approach. But unfortunately the physical approach was not understood at all. And thank God that ^a Andrew mentioned ~~at~~ ^a tape ~~that we h~~

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that we had in the beginning of ^{this} the year in which the three different ~~approachs~~ approaches were discussed. And it became quite apparent that no one really remembered it. And ~~there~~ therefore ~~physical approach~~ physical approach was used as some kind of a term ~~trying~~ trying to illustrate what it meant for them and it didn't hold any water. ^{There} ~~There~~ was no remark made really that had anything to do with the physical approach as we at the time talked about it. ^I Except, Robert mentioned the word Center, which was right, and I mentioned it at the end of the meeting. And also then I said ~~(that)~~ we'll talk a little bit about it. And that ^{is what} I will do, just a little bit, ^I not very much, ^I because there is the tape ^{which is} ~~it's as~~ clear as a bell. And if you only want to listen to it, ^I take it out. ^I ~~and~~ ^{then} sit down and digest it, you will find out what is ^P physical approach. ^P It has to do with the ~~ex~~ physical aspect of course. And as I said last night it has ^{something that belongs to} ~~something~~ to do with the physical body. The same way as when you talk intellectually, it has to do with your mind, and when it is an emotional one, it has to do with your heart. ^{So}, the ^P physical approach makes ^{the} ~~a~~ center of

that kind of an approach the physical body. But then it

has to be used for a very definite purpose leading up

gradually to the condition of wishing to become Conscious

and Conscientious. Because that's the aim of a man. And the

body has no further reason for ~~existin~~ existing ^{than} ~~(and)~~ only

that it becomes a servant to those two which can develop.

/ And the body has no further potentiality. It has a condition

which has to be overcome, which is expressed by the Si-Do,

which means ^a ~~the~~ condensation of a variety of ~~dx~~ different

things ^{which} ~~we~~ tighten the body together and on ~~acc~~ account of

which it is extremely difficult to die.

So that what we really are interested in is to find

out ~~How~~ ^I can the condition of the body and the Observation,

^I you might say ^I in a certain way, of the body itself, ^I leads

to the recognition of what is Work or the existence of an "I"

in regard to that. When I say sensing, it means that I become

interested in the existence of the body. It's obvious that

when the mind is busy with trying to become ^C ~~g~~onscious, and

the emotional body is trying to separate itself from the

physical bond, because it wants to form its own language, ^{that}

the physical body ~~ite~~ itself needs something to continue to exist. And to give it , I called it at the meeting, I think, / self respect. I've called it also the development of an intellectual sub-center. And that together with the sensing, the body still ~~had~~ has to be brought to a certain state on account of this draining so that it then becomes available.

← It becomes available to ^{different} ~~diffent~~ forms of manifestations.

And that then in the physical approach, one considers what is ^a ~~the~~ manifestation of the body. And to what extent does the body wish to possess. So what are the requirements of the body itself/. And, how can one die to the requirements of the body. And logically you have to consider your manifestations, and in that sense I've used it as a ~~pys~~ physical approach assuming that you knew what I was talking about.

It is not just going inside or to discover your inner ~~life~~ life. That many times is a question of your feeling much more than the physical body itself. Because the ~~a~~ physical body doesn't have an inner life at all.

So when one talks about the physical approach, it starts with the sensing of the body, an understanding of what the body is, what it wants, and to what extent it's entitled to such wishes, and to discover ^{to} ~~that in~~ ^{then} what extent^ such wishes determine the possession of yourself by your body.

And to
AND TO put the body in the proper place of a becoming a servant to the other two which are ~~far~~ far more important for development since they are potential. And Work means that I want to bring that ^{potentiality} ~~potential~~ up to a certain degree of development so that then the Keshjan or soul Body could be ~~come~~ ^{come} ~~found~~ full grown. And the body has a place in respect of that.

And therefore I want to make sure ^{that} whatever the body wishes by itself still is the necessity of maintaining itself for its own sake to be a servant to the other two.

So there are wishes on the part of the body like maintenance, feeding itself, that is, to be feed, sleeping or, conditions of that kind, in which the body can function without interfering ^{with} ~~of~~ my real wish of wanting to develop in an emotional or intellectual sense.

I said ~~also~~ on that ~~tape~~ also that it is really a combination of all three. And the wish to understand three different approaches ^{dependent} ~~depended~~ entirely on the kind of a person one is. And sometimes intellect appeal can, sometimes emotion, sometimes just pure physical. And many times the physical approach, if one understands it, and becomes ~~A~~ware in that sense of an intellectual sub-center, in becoming ~~A~~ware of the existence of the physical body, that, starting with sensing, ^{and} then, you might say, dismissing ~~ing~~ the ordinary mind, that then, something else could exist which is ~~A~~ware of the physical body existing in its manifestations only. And the sensing of such manifestations ~~(s)~~, this time becoming more and more impartial to the manifestations themselves, will produce a state within oneself very much comparable to the existence of "I" (~~'I'~~) without defining it.

Intellectually you define it very sharply as a consideration of the mind functioning in a certain way, ~~we~~ call it Objective.

You define it also when you talk about the presence of something together with that what you are, in the presence of which, the body and the feeling itself have to manifest in a certain way. You might say in accordance with the presence of a higher level of being, present to you. It ^{may} ~~might~~ be God, it may be even "I".

But with the physical approach you don't / do that. You go on and discover more and more about^t what you are, as you are, sensing if you can that what is a manifestation and registering it first in the mind and gradually introducing Impartiality^s, because of the repetition of the manifestations of the physical body itself. And that approach is a very good one. But, you cannot understand it unless you know something about the other approaches. And it is for that reason that I ~~didn't~~ didn't want to talk about it [that] in the very beginning, that is, several years ago, because you would start mixing it up.

I would advise you now to listen to that tape if you really want to find out so that next time you don't use the

word physical approach without any knowledge.

So, my objection to last night is really that you talk sometimes about things you really don't know very much about. And you don't do it in a questioning attitude. You do it many times by saying that ~~(is it)~~ in accordance with your experience. And of course, you are perfectly ~~a~~ ~~you are~~ right in saying that. But you must ^{question} ~~question~~ if your experiences ^{are} ~~are~~ actually an application of any form of Work. And I think that ~~that~~ openness should be understood by other people who then say that's not at all my approach, that is not the way I see it, ^{and} ~~and~~ I think you're wrong and I'm right or, ^{whatever} ~~that~~ ~~what ever~~ it is, you want to say.

You know, ~~that~~ [when] discussion like that last night should have lead to a fist fight! Because ~~but~~ you were not open enough about it, you just sat there and talked a little bit without discussing or even disagreeing with someone else who said something else. And that I think is the purpose of your Wednesday evening. You should exchange, you should ^{argue} ~~agree~~. You could tell what you believe in and what

you have had as experience. And ~~then~~ several of the others, whoever is there, ~~te then~~ can then question you why it is that, ^{and} ~~because~~ for them it is quite different. Then you will get some where in discussions of Work.

Discussions of Work are ^{not} to agree. It's very useful when you do and then you fall asleep. But if you actually disagree you ~~xx~~ have a chance to be Awake. And that, I feel, is the most important part of such discussions of Wednesday. So on Thursday you talk about Wednesday. So now let me hear what you thought of Wednesday. What you got out of it, What you would like to have changed. What you will introduce next Wednesday when you get there, What ^{kind of} obligation you want to take on yourself regarding level of a Wednesday group and to help Robert, to actually ~~a a~~ assist him,

← As a moderator he cannot bring that level up so easily. Because, naturally, he has to listen to what is being ~~said~~. He can stop you also but, then, someone else ~~has~~ has to start. And you are not as yet ~~working~~ working together.

So now eat and drink and have your coffee and at the

same time talk and I will be quiet.

(question who ???A

" Mr. Nyland."....

MR. NYLAND

"You don't have to address me

(4)

"I'd like to ask you a question

MR NYLAND

You Just...Just a ~~general~~ general statement...listen

people I have something to say

(A

I'd like to ask you a question about something that
to me ~~last~~
happened on Sunday

MR NYLAND

You have to talk louder because of the mike

(A

As the result of something that did happen to me on
Sunday, I ^I ~~would~~ like to know what the meaning of transparency
is....and

MR NYLAND

You go to form to formless, that is transparency.

can you imagine something that is in a clouded bottle and

wi...by some process the clouds disappear and all of a sudden
you see what's in the bottle. Things are fogged up. When
the mist disappears because of the sun, you see objects as
they are. In this case when we talk about transparency the
object is life. So it's the recognition of life as being
different from the form in which life happens to ^{be} manifested.

Is that clear? You see it?

(A)

Can I say it the way I would say it?

MR NYLAND

Yes

(A)

The way I said it on Sunday was that what was in
me was so strong that it was stronger than the form.

MR NYLAND

No it's NOT not right. Because that way the form
is still there. It can be stronger than the form, so of
course it can come out, but it comes out now through the
form. ^{too} It's not a question of strength, it's a question of
actual difference in quality. When transparency exists in
the (form) it has not really the form any more because you

don't perceive it. It is still there theoretically of course it exists but it's not become open to the rays of light which come from your eyes.

If you put it on ~~ent~~ the basis of strength you put it on the same kind of a basis one is a little more than the other. When you put it on the basis of transparency of the form it does not prevent that what is ~~in~~ within the form to become truly known so that you disappear That! the form disappears as it were. And all you recognize is life within.

(A

It's clear now

MR NYLAND

Yea.

So what other things are there - huh?

~~Yea.~~

(B

"Mr Nyland"

MR NYLAND

Yea.

(

(B)

~~Am-~~ I had an experience a couple of weeks ago .

Somebody asked me to thread a needle, and I was in a rush

doing a lot of things. And I was trying to thread this

needle and I couldn't thread it at all and all of a sudden

I said to myself; "there's something ^{within} ~~in~~ me that can

^{this} ~~the~~ thread ~~the~~ needle. And, I tried to come to myself

^{then,} and [^]tried to have an observation. (I) tried to have something

observe me while I threaded this needle. And I went to

thread the needle during the observation . And the thread

went right through the needle without any difficulty , And,

I wondered about it. Well, first I was ^{like} [^]absolutely amazed

that after all this struggling ~~that~~ I was going through

~~the-~~ this needle , the thread went through the needle without

any difficulty what^{so}ever. And then I got confused because

the wish to thread the needle was as great as my wish to make

an attempt. And the question is , ~~it was~~ was my motivation

proper or there's something... I can't even formulate the

question, ~~and~~

MR NYLAND

I think it was improper. Were you there Tuesday

evening .

(0

No

MR NYLAND

Clair Clare Well I use the example I said you are
not going to repair a watch or threading a needle after
you have been running and your hands are shaking. If you
want to ~~/~~ make a determination ^{for} ~~with~~ yourself as your
body has to do something . Of course it's a quite right
you can concentrate, ^{and you} exclude everything else, and then you
can be successful. ^{threading the needle} The question for us is always Where
is impartiality. You see, it ^{not} ~~is~~ ~~not~~ simply doing something
that's unusual. That can happen in a subjective world ^{and}
people can stand on their head even ~~if~~ if it's not usual.
But that doesn't guarantee anything what-so ever. If the
purpose is impartiality. And that I think you must remember.
The purpose of Work is Objectivity not an improvement of
subjectivity. Subjectivity remains horizontal. It is a
squirming around and having all kinds of experiences
on an ordinary horizontal plane. ~~Some~~ Sometimes a little

deeper than the others. But it is ? , Objectivity
means I want to leave that horizontal plane and go ~~up~~^{up,}
vertically. And that's the whole ? , So the intensity
with which I can do certain things in a horizontal plane
is perfectly lovely and nice. But when my object is different
with this introduction of something that doesn't exist as yet
on a horizontal plane, And I only will get it by going up
on the vertical line, It means I become free from the
horizontal plane. And freedom from subjectivity ^{means} means
for me by definition Objective, Objectivity.

You see what is necessary for Work is a repetition
of what would happen at death. You will leave your body,
life will leave it. And that in that kind of a freedom
it is lost, the subjectivity, ~~of~~ of the expression in
ordinary life on earth. So if that is the aim I cannot
forget impartiality, and I surely don't want to forget the
moment of Simultaneity. And those are the necessary re-
quirements for any kind of an attempt.

(B

I I understand that I think maybe perhaps the
question is How could I have made that

MR NYLAND

~~I~~wouldn't do it. That's why I say, it's improper.

(O

Ya you mean to make an attempt in that situation. *is improper?*

MR NYLAND

Yea, you can go ahead and do it

(O

It wouldn't be *it wouldn't be*
it was thee

MR NYLAND

you were
You're ~~sak~~ asking if it *is* ~~would be~~ useful for work.

It's good for dexterity

(O

If one is making an work attempt and trying to have
Something impartial while doing something *there* is thee was
thee was th a ct a making ~~an~~ attempt a did th a t have
any a did that affect the ^htreading of the needle or did
it iust happen because I was just being more alert or more
calm. That maybe maybe that's what I'm trying to say. ~~Like~~
Like was the re any effect from that an

MR NYLAND

At most ~~/~~it could be an improvement or the acquist-
tion of a little bit more dexterity on the part of your body

following a command from your ~~mind~~ mind. So you can
say it helps my mind to develop a little bit more in
controlling ^{that} ~~the~~ movement of my body. That in itself, I think,
is a useful exercise for the mind. And when the mind happens
to, wishes to become a Conscious mind, that kind of dexterity
can help. Because it's a little bit more (facile

But it is a very very small factor. Because the first thing
that is required is my mind when it is really a small (part
of Perhaps in the way of that what ~~actual~~ actually
should become as a mind Consciously.

13

14 If the attempt had gone over into a an ~~imparital~~
then it
Impartial state then it wouldn't be

MR NYLAND

No if! But it didn't did it?

(0

and I got

No and I was so taken up by my

what happen

MR NYLAND

(3 yeah

And I think you are so much attached to it / That

you really won't. I think it's the wrong time to try to Work.

(

(B

Thankyou .

MR NYLAND

Alright

Who has the cold?

(C

I do

MR NYLAND

Ahn Good thing you sit far away from here ~~hm~~

Don't blow your nose when someone else is talking.

Does that settle the question of the threading of
the needle?

(B

Yes , it's clear now thankyou.

MR NYLAND

Alright

~~(New voice)~~
Question:

I felt last night meeting that, I felt , clear...
about ... I wanted to get up in the morning and Work right
away. And I I tried to formulate after the meeting
What I^l gotten from it and a I said that a when I Work
I want a as I walked or drank a cup of coffee or scratched

my head to or anything like that to have an 'I' with
me and to have that 'I' aware of me. And so in the morning
I got right out of bed and I walked outside and as I walked
I wished for an 'I' and there was an 'I' present but / it's
kind of like / I was surprised that it was there and then
in that I don't know what you would call it a reaction
I couldn't keep it I couldn't keep it.

MR NYLAND

Was good as an impetus. You know there is a difference
between agreeing with a meeting and deriving a stimulus from
it. I can derive a stimulus from a negative meeting. /
So the total result / can be very beneficial even if
you don't agree or have certain criticisms about what
actually took place . So in that sense it is not bound
simply that everything has to be has to have a positive
value in the meeting itself so that you can agree with it,
Both can give you stimulus, So what ever it was last night
It's quite re right that you woke up in the morning and
wanted to / do something . But you see it ^{was} ~~xxx~~ not deep
enough , because the quantity of energy that you wanted to

use for being present to yourself or to have an 'I' didn't last ~~to~~ very ~~/~~ much ~~/~~ long. The reaction came too soon.

Judging from that I would say the impression you got of the meeting was very good but not deep~~enough~~, It didn't touch you enough within yourself. Now if one agrees with what is being said and it stimulates you then, the agreement goes much deeper. Because when you can agree with that what is actually the right thing for you or correspond~~ing~~ to an experience of yourself (^{you are} reaffirm in the state of being in which you are. And it is not just an intellectual something ~~xxxx~~ that you hear or ~~see~~ something emotionally you disagree with. But when it ~~we~~ starts to affect you so that you really get up and say yes that is quite right because now I wish to use that for myself since now I am I have reaffirmation of that what I have done, ~~It~~ is right, I will continue. That's a different kind of stimulus.

If you have that in the next on the next morning I think you would have had more energy. Would that explain~~at~~?

((D

Yea

MR NYLAND

I think so . I think it's very important to understand the influence of different impressions of a meeting . And one goes up and down with it. Certain things I've said and *they* start off *lets say*, the right way, you start to agree. Or, you recognize it. Then certain things are said you don't really agree. What is it that takes place ^{within oneself} ~~(with you)~~ . *Y*ou start to compare that what is being ~~said~~ said with that what you know ² experience. There is a disagreement . ^For some reason or other you don't say it at that time. It ~~would~~ be very useful if you did. But you are polite and you want another person to say certain things and let them develop their own thoughts and all of that of course is right. And in that kind of a listening you may again change your mind a little bit, *Y*ou're leaning over backwards in giving the benefit of the doubt. Or you become a little ^{bit} ~~more~~ violent in your disagreement and all of that takes place in yourself. The question is now , *How* much are you identified with your own state while you are listening ? If at the moment ^{when} you are

now affected and for a little while afterwards you could accept that, as something that is usual~~x~~ as reaction on the part of you and even could extend it as something that exists as a form of mechanicality in^{it} on the part of someone else, you ~~re~~ would reach a different kind of a world. You would then recognize someone else^{MAKING} doing the ir best talking about it although you disagree . You are ^{becoming} become much more understanding that they are what they are and you are what you~~x~~ are. And I think that would be very much of a fundamental result. Regardless of what ever happens and whatever other people talk about, ^{the} more I am reminded of that kind of a state of Unconsciousness on the part of other people as well as myself, the more there will be a stimulus for me to do something about it. In the first place about myself; in the second place, if there is a chance, to help someone else. My life deepens much more with a realization of Unconsciousness existing. One says ~~z~~ that it is a pity that the earth is like that and, at the same time, since I am also affected, is it necessary for me to submit to that condition or can I fight against it.

I'm now talking about how to deepen an influence
that I get instead of using an ordinary reaction to allow
it to come within and to touch my essence. Alright ~~for~~ Judy?

(0

ye~~A~~.

(3 new voice

Mr Nyland

MR NYLAND

Yea

(3

It's *Clair*.

MR NYLAND

Ye~~A~~

(3

(the more I do whenever I do
is it wrong to make attempts at Work or to approach Work
from an experimental kind of standpoint like not so
much with a real wish or a a realization of your unconsciousness
or your mechanicality.^{But} Just to see what it is that Work
can give you. And to go about it in a very^{almost} systematic~~ex~~

MR NYLAND

Now wait a minute. You said is it wrong to experiment

without any wish for Work you said

(3

Well

MR NYLAND

And then you introduce Work.

(3

There would be some kind of wish there.

MR NYLAND

Yea, what ~~mf~~ kind of a wish is there is that? ~~7~~

(3

I suppose a wish to find out what Work could give me.

MR NYLAND

Why do you want to experiment? Work can tell you,

it can be applied when you don't experiment at all. ~~7~~

There must be a reason for the experiment . Because if the experiment is simply done to be a little different or to find out something you are back again in that same horizontal plane I talked about. Of course it's perfectly permissible, and we do it in ordinary life day after day. But if I want to go through a certain experiment for the sake of Work then it would require that, somehow or other, something is Conscious while I carry on an experiment. And

I think it's very difficult. Because my intention then is to experiment. And there is very little energy ^{left} ~~(in that)~~ for wanting to be non-attached. You see it's almost the opposite. When I experiment I become very much attached to the result. That's the reason I experiment. And I cannot be neutral and quite definitely not objective. So, it is not much good for Work. Experiment as a particular section which we talk about as a ~~/~~need of the development of the Soul Body, ~~of~~ course, does exist, ~~but~~ it comes after participation, ~~And~~ in participation that comes after the "Do" and the "Do" means I have to establish first Observation plus Impartiality plus Simultaneity. And I should not participate unless something can remain in existence during the participation. And I should not experiment unless something like Observation as 'I' which is already participating remains in existence as an Objective faculty. Experimentation is quite alright. ~~For~~ the sake of Work it is extremely difficult. ^For the sake of an ~~an~~ acquisition of ~~/~~ dexterity, of course, it's wonderful.

(3

~~I~~ I mean more of the motivation, ~~and~~ I think I'm capable of actually making an attempt.

MR NYLAND

I think it is right to put yourself in situations which are unfamiliar and that you could call ^{an} experiment. When the the existence of something you're not familiar with can remind you can at that time produce a certain insight and maybe in the form of that ~~fa~~ flash, realizing the existence in that new situation. It is useful for having that little bit of , what will we call it , half a moment, existing , But it is not of very much use. It's alright to break monotony. It's alright to introduce certain things that give you a different kind of an attitude and as a result of that maybe a different kind of a wish. But Work is Work, really. It is not just a few little moments sewn together. For me it belongs much more to a development of a man seeing what he is in this world and how he behaves. So it increases alertness, if you like, but it will not increase very much of the growing of an I ~~or~~ or the development of one or, really, giving me information about myself on which I can rely.

You understand what I mean, I have no objection to it. ^{But}

I don't think it will give you results as far as Work is concerned.

(3

Well then, do you have to find a place in you as a motivation for Work much deeper?

MR NYLAND

No

(3

So you can really have...

MR NYLAND

No! It needn't be so deep. I sit in a chair now.

Why don't I Work now. I have to Work in a variety of different conditions and since it is a difficult thing to do, I select first times ~~at~~ that I can Work, That I can actually if conditions are conducive. Until the 'I' becomes really sufficient or is strong enough or, actually reaches a certain form of maturity. Then I can go out in the battlefield and it doesn't matter because the 'I' will still be with me. ^{But} we're not that kind of people. *We're* completely unconscious. And every once in awhile we happen to think about it and even then we don't put it ~~into~~ into practice and change into an attempt. That has to be the

motivation first, that I want to learn how to create this 'I' if that is what I'm after or, how to create a condition of ~~a~~ acquisition of more self-knowledge which is reliable. If that is my aim I have to ~~at~~ find out where I can do that best with the best results. And I am sure it is not in an experimental method as yet. It is the simplicity of that what is my body doing in ~~the~~ ^a variety of little bits of ~~f~~ things that I can, that is ~~I~~ ^{'I'} can really be Aware of. It is ⁱⁿ the way I move my head, it's the way I drink a cup of coffee, ~~it's~~ ^{it's} the way I turn my face towards something that interests me, It's the way I react to a variety of different conditions or someone even stepping on my toe.

All of that is an opportunity for me to see myself as I really am. And to accept myself as I am, And that is a hundred thousand times against one little bit of an experimental stage. If you honestly want to Work, then Work at the time you can Work. And don't do it ~~when~~ you really cannot do it and only for a little joke, You know what I mean, (3

(3

YeA.

MR NYLAND

I have no objection to experiment. That's perfectly alright even for ordinary development. And many times one does it particularly in relation to other people. You can say certain things and see what the reaction is. But you're not going to work during that time, I'm absolutely certain. At most you will see yourself just for one little moment. I say ~~xxxx~~ half a moment you can see yourself. But what good does it do? It's nothing! ~~It's~~ It's a speck of dust. Work means really a steady amount of energies spent by keeping your nose on the grind stone.

Insistent being that what you are and seeing it and making attempt after attempt, in an ordinary sense. When you get up in the morning and you go out, you open the door and you put on a coat or you whatever you do I don't really it doesn't make any difference what you are doing provided that 'I' can be there with you to see, to see what you are doing. Alright? yea Who? has yeh

(4

I just wanted to say about the meeting last night.
MR NYLAND YEA

(4

I felt that it was much too wordy for me.

MR NYLAND

Much too what..?

(4

Wordy Too many words

MR NYLAND

Wordy yeh!

(4

I didn't ~~mid mid~~ mind it but there was one thing
that was said about preparing oneself in the morning and
then trying to Work from a deeper place. ~~and~~ I did that
this morning and I found myself in what I call for myself
in a state of grace, which means for me that my wish is very
strong and I ^{can} I can Work throughout the morning. It's just
It's not something that just comes up in my mind.

MR NYLAND

Well maybe you can do the same thing with a glass of
water. Associate that what you are ~~s~~ doing with Work.

So that whenever you are doing that again routinely or not

~~y~~ou are reminded of Work. It's alright to get a stimulus from
a meeting that you have to get up in the morning or when
^{when}ever you get up and you start and then the whole morning.

Of course it isn't (real You happen to remember
that you were stimulated early in the morning. But did
you make honest attempts during the whole morning.

(4

Well there ^{was a} Well there was a time during the morning / I would like to finish. There was a time during the morning, I tried to keep open to the possibilities of Work in the morning. And there was a time / when I left the pottery. I left the pottery three times to Work on myself, / a

MR NYLAND

Barbara whenever that happens will you stay in the pottery and then Work.

Barbara

I feel that I get too caught up there .

MR NYLAND

It's very good when you're caught up ~~you~~ come to yourself in the pottery. Don't run away from the ^h things that make you get caught up. It's a good state to be in provided you see this being caught up. And there is no further reason ^{when} to be caught up anymore. ~~if~~ you realize that you are if you could at that time become ~~o~~bservant in the acceptance of that what you are, Caught up (as it were

Barbara

I can't accept. I can't accept

MR NYLAND

Yes you can, I'm quite certain you can. As I say

drink a glass of water it will distrub that being caught

up. Many times it's a little imagination that you're

caught up. Like imagination sometimes takes place and you

^{you're tired}
~~-tiere-~~ and you're not
think ~~you are tied to your knot~~ only you think about

it. Try to at that time go against it, it's much more

important and then perhaps there is the possibility,

But when you go out, you substitute again the circumstances

and maybe sometimes it's necessary when the circumstances

are bad, ~~and sometimes it's necessary~~ But when you

are just caught up, that's a different thing. That is really

rather small. I can understand it, I get caught up very

much and identified with anything that I happen to do or

~~that~~ comes in on me. For instance, I may get a letter

that someone is suing me for a thousand dollars. I certainly

get caught up. But a little bit of something, why would

you get caught up. Because ~~es~~ of the remark of someone else.

Barbara

No it's just that ^{that} When I'm making pottery I I

always and, I can't help this, I I don't think I can help it

but I always put my whole self into it. Because I'm trying

to do something in it and I have never tried to mix Work
with that. I always feel that my energy will be too
divided ^{and} I don't And when I want to Work I want to Work
I don't want to think about making pottery

MR NYLAND

Okay yeh You try itm now You see

Barbara

Are you telling Mr nyland I

MR NYLAND

Yes

Barbara

I wonder about this sometimes. I've been seeing that

I run away

MR NYLAND

I don't want you to continue to x say ~~that~~ you're
caught up.

Barbara

I have ^{the} ~~this~~ feeling sometimes that I run away from
things.

MR NYLAND

Yes, That's what I think you did.

That's why I said it. That is a habit,

Barbara

Yes

MR NYLAND

Yea , and it's ~~w~~rong and I think you ought
to break it.

Barbara

I have tried to break it. I have tried at times but I...

MR NYLAND

By means of making an-~~attemp~~t attempt to Work?

Can you at that time instead of going ~~xx~~ away ~~xxx~~ close
your eyes and say here I am caught up. Can you at that
time ~~/~~stand there and ~~xxx~~ bend over and
stretch your arms and make all kind of movements and say
damnit I'm so caught up. Do something unusual. Don't ~~xx~~
do the same thing that you have done, that is ~~/~~as I say
running away.

Barbara

I have tried to make Work attempts in the pottery

MR NYLAND

Yeh but you must Work then Yeh okay

Barbara

But it's not enough , Sometimes it's not enough

MR NYLAND

How do you mean it's not enough , there's no Wish?

Barbara

No there is a Wish. But I

MR NYLAND

Then you must follow that Wish. If you say that there is a wish then go ahead and have a Wish and make it into an effort.

Barbara

But can it really be enough time. I think Work should be a certain way. I think I should be able ^{to} Work in a certain way and I and I and I can't seem...

MR NYLAND

Well it's already a beginning of a Wish when you break mechanicality. It's already unusual. And it's already connected with something else that you would like to do ~~wixx~~ which is to wake up. It ~~w~~ starts to belong to it. But it is a change on the part of yourself of your attitude in making ^{it} positive instead of negative and running away from things. That in itself is also positive but it doesn't help the situation in which you are.

Barbara

I understand what you're saying,

MR NYLAND

Alright good, you try it you find out if it doesn't

it doesn't work. You do something else.

Barbara

Okay

MR NYLAND

Put salt , Put salt in the water , Alright ?

Side two of tape

MR NYLAND

HuH!

(Bob ?

One more side S:2

MR NYLAND

Okay ?
Alright Yeh , Whose ~~had~~ hand is up ?

Rosiland: Rosalind

~~Rosiland's Rosalind's~~

MR NYLAND

~~Yah~~ Ya h

Rosalind

I have a / question. It was something that Bob
said last night a that ^{uh,} he didn't go into detail but, it's
about being in, a, like standing at the top of a mountaing
or in front of a / big plane. ~~At~~ Those kind of physical
environments have , they have an affect ~~af~~ on me that I,
I don't quite understand. A, well...

MR NYLAND

Robert used it. Did he?

Rosalind :

~~at~~ Bob Kosett did.

MR NYLAND

Huh Bob?

Bob

-Yes... Yea

MR NYLAND

Yeh , Well then he can answer ~~it~~, Go ahead Bob

Bob :

It was just a kind of experience that I remember connecting with an attempt to Work. And a lot of it ~~was~~ formulated very well for me in reading Thoreau's Walden

Roselind !

~~The~~ what?

Bob

Thoreau , the book Walden , He talks about his experiences outdoors ~~and~~ ⁱⁿ nature. And, that kind of relationship with being outdoors and experiencing that, ~~are~~ are connected with trying to Work . And I was just trying to say last night that, there was a there's a definite difference between that experience and Work. ^{and} Sometimes the association of that with an attempt. ~~The~~ wish would be for the for that

experience of that sensation rather than for Work.

I think somewhere I read Gurdjieff used to talk
about a feeling of ^{why} "wide"

O Rosalind

Of wide?

Bob:

Of wide. I can't remember where I read it. But... ~~aa~~

MR NYLAND

A feeling of Why?

Bob

Wide!

MR NYLAND

Wide! W-I-D-E

Bob

Yes, I think it was in De Hartman's book.

MR NYLAND

Oh! then it comes from him, ~~Don't let's~~
drop it off on Gurdj^{ie}~~ieff~~, ^{But} any how, what do you mean by
it?

Bob

I just meant that ~~a~~ there was ~~a~~ an experience that you
can have in relationship to nature ~~But~~, it's not Work,

MR NYLAND

I know ????

Bob

That's the only thing I was saying last night because people were talking about certain kinds of experiences that reminded me of that and it was getting confused for me.

MR NYLAND

Is it clear now Rosalind?

Rosalind

I think it is.

MR NYLAND

Ya, okay.

~~K&K~~ Richard Cohen

Mr Nyland

MR NYLAND

Yeh

Richard

I wanted to ask you about something that you mentioned to Lee on Tuesday night.

MR NYLAND

Oh, then it was for Lee. Let's hear it,

Richard;

yes

I wa I wanted

That's one of the things I wanted to know is if

if it was something that I could use because (I know it was

intended for Lee

But it was ... you

mentioned about... Before you do ~~something~~ ^{something}... imagine yourself

doing it and then going a head and do it. And I was wondering if..if one combines that with an attempt at observation that would be a good way to try to work?

MR NYLAND

Yes it would be . If you imagine a situation into which you are going, when you then afterwards experience that particular situation, it is already associated with a breaking of what you were doing mechanically. And that is associated with a wish to work because otherwise you wouldn't do it. So therefore when you actually do it you are then reminded, again by association to work, ^{in ways it} ~~and that~~ can be ^{of} help.

Richard

I felt ^{at} ~~the~~ times I tried it, ~~it~~ it made me freer from description of what I was doing when ~~the~~ the time I ~~was~~ went ahead and did it.

MR NYLAND

That's right, ~~that~~ In movements, for instance, when you take a position, and you listen to the music you already while you are in that position imagine the next position, which then, when the music is struck you can take. It's of great help. ^{Because} ~~Because~~ it makes much more ~~of~~ certainty in the

movements themselves. ^But you must make it ^{dependent} ~~dependent~~ on the music. Not when you are finished in your imagination how

it's going to be. ^{So} there has to be an outside force that will tell you at a certain time when it is legitimate even to Work. Imagination can be very good for such purposes^{*}.

Did you try it ~~at~~ Lee?

Lee:
Yes.

MR NYLAND

~~Good.~~ Yeh, ^{Come.} Time is going, we were supposed to ^{have} ~~have~~ only one hour, don't we Robert?

Bob: Robert

Yeh~~x~~

MR NYLAND

Yeaah. Even if you have a C90, ^But we cannot afford to be too much away from ^Work that you have to do for earning a living, So concentrate. Yeh

(5

In regard to higher level of existence. Should one's stance be completely passive or should one take a more active, exploratory kind of role in regard to them and, how does that ~~now~~ ~~does that~~ relate to Work.

MR NYLAND

MR NYLAND

It depends entirely what you expect from that higher level of ~~se~~ existence. If it is a wish on your part to be influenced by it, you bend down. If it's a ~~wish~~ wish to go there you stand up and reach out for it. In both cases you try to see yourself as you are and then introduce work in it. That is you try to become aware of whatever you are happening to be in one position or the other.

If I pray, I pray for a wish to go to heaven; I stretch out my arms towards that and that is my posture. When I pray for the welfare of my soul I hope that influence from from up, ^I upper level, can reach me for the development of my soul. I bend down and how do you say it? (confer alright?)

(5

Yes, thank you.

to Judith:

Mr. Nyland

MR NYLAND

Yes.

to Judith:

I have a sense of ~~a~~ having gotten myself confused

over a I didn't call ^{it} life and form I was more inclined
to call it a source it seemed as if ~~seeing~~ it and getting
identified with my reaction to it ^{as} and almost as if I ended
up identifying with... With the life and with the form.

MR NYLAND

Did you call it force or form?

to Judith

I called it originally the experience was ^{as} if coming
to the source of my manifestations as if they had dropped
then
and there was just the source and then there was manifestation

MR NYLAND

yeh.
Yes, but while it was manifest the source continued,
didn't it.

(6

I...it's too confused as a memory for me to sort it
out and say yes, this or that or the other, but...

MR NYLAND

A source of water, ~~we~~ water ~~to~~ flows out of it, you
can drink it, the source continues to exist. It is the same
with life. Life manifests, it is fed from the knowledge of
the source. ~~Wherever~~ that current came from. But, it is not
~~diminishing~~ while life still continues ^{to exist} in that source

even if I use it for a manifestation.

to Sudhik:
(??)

If the source is ~~wah~~ what it is , I could not help but have my,, over a period of time my thoughts intrude and say , how little the manifestation has to do with the source , how distorted it becomes ,

MR NYLAND

I think that's right , that's right because , you realize that the source is really limitless and therefore any kind of a form into which it is poured almost does damage to that ^{what} ~~which~~ is the source itself. So one becomes a little critical about it, and at the same time wishing that you wouldn't need the form in order to have the expression of your life. I think it's a very good attitude to have, because one strives constantly by being bound to become without bondage. One strives when one is unconscious constantly to be conscious. When one is living in dimensions of this world , which are limiting me, in my existence, I constantly have a real wish for becoming entirely free and living in a non-dimensional existence.

~~to~~ Judith:

Then, what I lost track of was, how consciousness would help that?

MR NYLAND

Consciousness will only help you to give you temporarily, maybe for a short period or flash of time, an existence in which you are united with that what is the source ^{of} ~~for~~ all things. Whenever when I talk about the existence of life everywhere and always, one makes a contact with the totality of that what exists and which ^{is} recognized by me as having a little part of that within myself. (~~It's a little~~) That's a difficult kind of ^a concept because it is really ^{not} a part, although it is contained within a form, which ~~is~~ makes it so called separate from that what is totality. In reality, the ~~ex~~istence of spiritual life is not bothered by the form. And the totality of all things exist, exist everywhere and always in omni omnipresence. And that concept is very difficult because I'm ⁱⁿ so used to express it by means of words, everything that is of that nature like a spiritual existence, I put into ~~to~~ a form in order to make it understandable for me, in my unconsciousness.

Any attempt to become conscious takes away more and more of

the form and the ultimate aim would be the existence of that kind of omnipresence, again every where and always, and not only limited to the center of the universe or the sun absolute.

-6)

But I think^K that's true of ?

MR NYLAND

Alright

7)

Mr Nyland, a few a few weeks ago, I got up early and I was trying to get myself to a ^{POINT} ~~place~~ where I felt I was at a level where I could work ^{IN} and contact my wish, and I was not able to, although I tried a very many things but, I mean tried, some activity, hoping that that would change my state,

MR NYLAND

You ~~to you~~ did what?

7)

~~I~~ I tried more active things. I just went through everything I could think of to try to reach a wish. And then we left to go to the reading.

MR NYLAND

Why did you have to go through all this that ~~fr~~rigmarole

What?

7)

Well I wanted. I wanted to start my day

MR NYLAND

are alive .

Now that's alright but you already ~~xxxxstartedxthe~~

~~xxxx~~ You see, if I ^a want to say "well wait until I get there

then I will Work. I always object to it. Why do I need

to go to another place in order to Work?

7)

Well if I don't have a wish , I won't Work

MR NYLAND

But I'm here, the wish can be made immediately

into the reality of ^a of a call it observation, an Awareness,

I have a wish, immediately I know, right now, my life exists

in this body and I can say to myself "Be Aware of this

body now existing", you can even say, "while it has a

wish . why wait?

7)

Yes

MR NYLAND

You see what I mean , I postpone things because I

believe.⁴ Oh I have to make this and I have to make that and
conditions are not right but later on when I meet my
friend then I can Work and I don't believe in it.⁴

7)

Yea

MR NYLAND

I think it's the acceptance of the moment when, in
time, my thought happens to think about a moment. I
immediately change from a finite form to infinity.

~~Alright~~ 7) yea

MR NYLAND

Alright?

7)

Uh Puh

MR NYLAND

I think that will answer what you ... what
you're trying to do.

7)

Uh can I continue a little bit?

MR NYLAND

Yeh, yeh,

7)

I went to the reading.

MR NYLAND

From now until Doomsday.

7)

Well, I went to the reading^{with} you know with Michael.
and^a I just felt ~~xx~~ ^{this} still, you know I totally agree with
you / now, I still felt that I was on too much a super-
ficial level. ^{But} I started listening to the reading and, just
by accident I looked down at this tight circle of about,
well there ^{were} about twelve ~~st~~ sets of dirty boots, and something~~x~~
changed for me a realization or something and, the whole
world of unconsciousness came in and I realized that, I
realize now, that that I hope for things like that to
touch me.

MR NYLAND

I think it's right, isn't it?

7)

But...

MR NYLAND

Even if they are dirty boots...

7)

But how, ~~how~~ can I use that?

MR NYLAND

Exactly, the same, in the same way as I said a
little while ago. There are the dirty boots. Wake-up.
Use anything that you can get hold of, provided you

associate it with a wish to Work , to turn that wish into
an actuality of Work. This is what you have to learn.
We are much too much influenced by thoughts and feelings
and unfortunately in an unconscious world , thoughts and
feelings have momentum. ~~They~~ extend over time. In a
conscious world they don't. ~~They~~ ^{They} just happen to be, to
use it simply, a point and then there is nothing else any-
more because it doesn't continue. But it can be followed
or be placed in surrounding of a ~~conscious~~ ^{conscious} effort. And this
is really what we try to do. Not to continue to think about
~~Awareness~~ but immediately to live in ~~awareness~~ ^{awareness}. And I say,
there is no particular difficulty about it, ~~then~~ ^{than} only the
thought process which will not allow it , When a little
while ago we talked about imagination or, ^{to} having ~~to~~ be fed up
or, ~~to~~ having a difficult time or, having to go outside, It
is just a process of ordinary unconsciousness which is has
become so habitual that one cannot go against it, ~~Before~~ ^{Before} you
know it you're *in it too.* But to, ~~to~~ ^{to} ^{to} put a
stop to it, to come to a conclusion at a certain time,
~~Said~~ / No! ~~Not~~ at that ~~time~~ No, not this continuation

of unconsciousness. I want to go up, You walk on the horizontal plane, there is a moment in which you say, "where is that vertical line?". Then, I go up, I don't hunt around for something. Each point on the horizontal plain is a point where a vertical line can be made. Each point in my ordinary daily existence in time is a possibility for ~~of~~ creation of a moment in which I could become Conscious.

So whatever it is that reminds you of that, always translate it into say: "Who am I Now!", and then, "am I Awake?" or, "Wake up."

Use any kind of an? Any kind of a thing outside.

That is why you got your eyes, to look at the world and to be reminded that the world itself is full of a manner of things that you should take in for the benefit ~~xx~~ of the creation of ~~the~~ ^a Sun during the day.

Yeh?

(7

Yea, thank you.

MR NYLAND

Alright

Lee:

Mr Nyland

MR NYLAND

Yah

Lee:

Ah, we've just recently started a small group
and I did try ~~the~~^{that} task that you mentioned but I
wanted to ~~say~~^{save} something for the ~~small~~ small group meeting
Sunday so I wondered if you might say something about the
purpose of ~~a~~^{the} small group.

MR NYLAND

Lee! Why? You already are in a small group,
so you must have something in ^{your} mind as a purpose for
yourself.

Lee:

Yes.

MR NYLAND

So why should ^I add to it? Alright?

Lee

Okay

MR NYLAND

See first if the purpose why you went to the small
group is fulfilled.

Lee

Oh.

MR NYLAND

Alright.

Lee

Yes.

MR NYLAND

Then ~~if~~ it isn't for some reason or other, either
you are wrong in expectation or, your attitude is not
correct to extract from the small group whatever there is.

Alright?

Lee

Yes.

MR NYLAND

Good.

We get so serious you know. And of-course-I think ^{of course} *

one has to be serious. But you have to turn it off and on,

Can you change when you wish all of a sudden the ~~int~~onation

of your voice. Will you make experiments with your body

when you see it move in a certain way, ^{usual,} ~~usual~~ as ~~usual~~

and make sure, without any thought and so forth. Can you

make attempts during such little periods in talking to other

people that you do something intentionally with your body

itself? I said many times, you sit and you want to cross one

leg over ^{the} another and then, change back again and you take

your arm and you put it like this, and you put it on ~~your~~

your other hand and so forth you make your fingers and
you make a fist , do you do that? Do you understand what
I mean. It reminds you , Not to be too serious , Because
seriousness is necessary for the creation of energy when
~~that~~ you have something to over come. BUT, YOU DON'T HAVE

(No caps.)
↓

TO BE SERIOUS IN ORDER TO REMEMBER YOURSELF because yourself

is always there in any kind of a form ~~man~~ manifestation,
any kind of a life that is being expressed. And there
is sometimes absolutely no necessity to be serious about
it, you have, you can be happy that you are healthy
enough and that you can keep on breathing. But now you
want to develop something else and you have to be reminded
that a something else also exists. You don't get it by
seriousness. You get it ~~of course~~ ^{in 14} your thought, think about
your inner life. But it is far better that your inner life
becomes apparent because you stop your outer life in a certain
direction which is habitual. ^{make} you ~~make~~ it so that you can
think and feel about it and then you associate it with an
idea of inner life. If possible in the continuation
of that activity youx introduce inner life by the change

in
let's say ~~it~~ the tone of voice. You lose yourself in
your seriousness. You make it much too complicated
for yourself. That is why all the time look for ^{an} application
of Work only when you are serious. Seriousness is within
you. It is that what is actually the existence of your
inner, inner life. ~~that~~ is serious, because that is a
matter of life and death. If you don't feed it it will
die. So ~~then~~ ^{that} become serious if you really
insist in trying to understand the reason for your life
on earth.

But on the outside, your ordinary reactions towards
each other, can you become a ^{dual} ~~dual~~ kind of a person an inner
life which ^{has} nothing to do with the outer life and reversely.
I don't want to say that is the way it should usually be
but you ought to be able to make the distinction between one
thing or another. Can you intentionally do certain things
that you don't mean. I don't want to preach hypocrisy
but I think it's absolutely necessary to get ^{out} of this

? state sometime That even if you don't
wish to kick someone, do it anyway. Make life a little

lighter then you have more chance to look around. Like
Bob says, ^{when} you're on a mountain you can see things. It
opens you up in some way or other. Perhaps, by chance
there is enough gestation in you that the desires for
Work or the desires for Consciousness desire for ^{an} inner life
happens to come to the foreground, You can catch it.
Can you use flies around you for ~~the~~ purpose of Waking up.
They're ^{just} just as good as pebbles in your shoe you know
or an enemy ~~or~~ something like that.
Yeah, rub up against them, see what you get.
That is the way it should be at lunch, you know.
Not a serious HmmHmmHmm (like that
Of course it is there and you wish it but... Okay,
Have a cheerful afternoon. Good bye.

END TAPE

Transcribed: Joe Grosch
Rough:
Proof:
Proof: